JAMES E. TALMAGE, LIBRARY.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed" (II. COR. 4: 8, 9).

No. 45, Vol. LXXXI. Thursday, November 6, 1919. Price One Penny.

THE GREAT TIDAL WAVE.

THE ability to receive knowledge and intelligence from sources outside of personal experience is one of the every day facts of life. To be sure much is and much might be acquired from individual research, but the wisest student is he who utilizes, whenever practicable, the labors of others in his selected line of thought. There are few subjects of human interest but which, on a superficial glance, seem to have been touched in some degree, some much more profoundly than others, some apparently exhausted; yet numerous are the topics upon which there is little known or said. Gifted men—men of genius—are pushing forward the picket lines of observation, and some in the flush of discovery think the outer fringe is reached, at all events by them; others, with more sublime humility, are prepared to endorse the sentiment of the mighty Newton, who, being complimented on his discoveries in science, said, "I am but as a child playing on the sands, and gathering here and there a pebble or a shell, while the great ocean of truth rolls unexplored before me." Others may have seized his conceptions and conclusions, and scientific lore may since his time have had vast accretions, but none have so unostentatiously divested themselves of egotism or taken so little credit to themselves. Professor Morse, when he belted the globe with the flashing, thrilling message, "What hath God wrought? Surely this is the Lord's doing, and it is marvelous in our eyes," was probably a more alluring type of the pious or religious man, yet he perchance never belittled his achievements as did his predecessor—Newton.

The student of to-day needs not to grope in comparative darkness and in learned ignorance, for a "resting place for the soles of his feet." He can with some assurance stand upon the foundation already laid, and from known data push the platform already created further toward the unknown and unproved. That there

is an infinitude of knowledge in the possession of organized intelligences is favored by all hypotheses, reasons appear to be conclusive also in this direction, and revelation (if we admit its possibility or can experience its practicability) would be its own best testimony to an important future. Mankind use with assiduity all the appliances of books, research, experiment; the platform and the rostrum popularizes every new fancy, every wild vagary and every partial truth with the rapidity of travel; noted men become peripatetic lecturers, and by virtue of fame already secured on some basis, by virtue of startling caption, such as "Why don't God kill the devil," or by iconoclastic assaults on sacred things, on long cherished faiths, seek to create sensation and—"put money in thy purse."

It is obvious, however, that there is yet "a remnant" who are not anxious to "remove the old landmarks." They believe that truth hath yet a foothold upon the earth, and that there is less of mental and spiritual chaos than some would seem to suggest, and if these shrink from books and platforms and schools of thought, it is because so-called standards and educators have become more or less depraved; popularity is courted, not right; money is loved, not truth; profit, not reality; time, not eternity, is the objective goal of action.

The sphere, the life, the opportunites of mankind are all limited; he is apparently confined to earth. Three score years and ten, is the assumed boundary of his age; one quarter is consumed by childhood and youth; one-third by sleep; one-quarter by creeping decrepitude and age; part of the remainder by uncertainties, inexperience and errors, until between fifteen and twenty years is all that the average man can expect to use in solving the problems of his career and preparing for a hereafter. Now if man could be aided in his efforts after good by those who have passed the ordeals of life, by those who have found the secrets of the future, those who Shakespeare had it, "have jumped the life to come," surely his advancement in all that is desirable would be more rapid and satisfactory. Yet but few have faith in the resources of this direction; the leaders and the masses, the priest and the people, the teacher and the pupils for ages have conceded this to be an impossibility; present aid and past historical assertion of such possibility has been relegated to the "no man's ground," of tradition, superstition and myth. Whether this mental and spiritual darkness is the cumulative product of irreligious ancestry and parentage may not in every individual case be clear; but that there is a law of transmission has been asserted from the earliest times, and if scepticism can become hereditary, as do other characteristics, so also may faith and active spiritual function, until the one organization may become almost the antipodes of the other, the positive and negative poles of spiritual and religious experience and life.

To the developed organization, the future life is an assured reality, the existence of God an indisputable truth, spiritual communion an unambiguous experience; and the miracles of the past, the power of the spirit, and the gifts and blessings are all only so many expected phenomena, and are no more bewildering to the recipient than the phenomena of nature or the marvels of chemistry to the student in these directions. The inexperienced may ridicule, may travesty, may laugh even in derision or contempt, but real faith is as immovable as the hills. "The secret of the Lord is with them that fear him, and he will show him his covenant" (Psalms 25: 14). Thus the truths of religion embedded in man's nature are scientific, philosophic and natural, as well as biblical and theological; and the faculties and functions, which take note of spiritual things and spiritual influences, are active or dormant, or occupy intermediate position, or are intermittent, just as the functions and faculties which pertain to labor, to social matters, to music, or to mental activities of other characters, according to opportunities or degree of power.

Some men are color blind, yet colors exist; some are insensible to music, yet the harmonies of that art are an inspiration to others; some love beauty, while there are those in whom its symmetries find no response. And so as to religion; its rites and revelations may be as a book sealed to one who cannot read, yet at the same time to another be in reality saturated with intelligent order and system, be conclusive as to necessity, and to faith surcharged, be as a matter of course destined to sure and certain triumph.

It may be said the whole world lacks wisdom but, because of unbelief, how few seek for it outside of human aid, how few adopt the conclusions of Joseph Smith, the unsophisticated lad? To be a praying man is, of course, in many circles not a discredit, but rather otherwise, yet in Congress, in conventions, in churches even, and not infrequently in Israel, to find an answer would be both an unlooked for and an unexpected thing.

Now if we assumed that existence is continuous, if individuality is eternal either as to the past or future, this little life is but as a drop of water or a grain of sand; yet men increase in knowledge here, the stock is being continually augmented, personal experience, the silent power of association, the countless influences and scenes of life, all add to the mental deposit; and ever and anon there comes thought from outside sources, probably if analyzed the product of pre-existent experience, memories of the past, or suggestions of the future. How and why the past is mostly veiled, whether all its memories and experiences will revive with the laying down of this tabernacle, are questions partly unsolvable at present; whether all the details of this probation will be obliterated until after the resurrection, is matter for argument and revelation, but if pre-existence is established,

men now in the flesh must have had a vast experience in the past, The associations of that life, its social and educational opportunities could be no secret when the spirits left that home for this. And there can be no doubt but that love, friendship, association, teachers, then, retain an interest in the loved ones yet, particularly those who have been and those also who expect to be subjects of the same probation.

Men now living may have been well acquainted with Adam and Eve, may have been on friendly terms with the prophets and patriarchs of the past, yet all has become simply as "a dream of the night." The Prophet Joseph said in his time that his brethren did not know him, nor would they believe him if he told them who he was; and after all, who is there that know themselves? What of parentage, what of friends, what of associates in the families in this life, what indeed of self, what of lineage, family or tribe?

Is there not interest among all those who come to this earth in each other? And if here memory is at fault, surely those of the early ages of mankind, surely those who have attained to the resurrection have an intensity of interest in the well-being and doing of associates and friends.

Then again, in view of the facts of the gospel, of the special knowledge needed for the great work of the last days, should not Israel be as anxious for communion as it is to be presumed the departed are to communicate with them? Does not Scripture sustain the idea of this abiding interest on the part of the advanced intelligencies of the beyond? Is it not written: "And of the angels he saith, Who maketh his angels spirits and his ministers a flaming fire?" And Paul, after referring to and quoting this assertion of David, says, "Are they not all ministering spirits sent forth to minister for them, who shall be heirs of salvation." This surely implies more than interest—it tells of appointment, and appointment implies activity, necessity and use. This accumulated experience belongs to man as fast as he can apply it in a proper channel, and the measure of communication and increase of knowledge is only limited by lack of faith and cultivation of the faculties which take hold of spiritual things.

This is the science of sciences, it is at the summit of all experience, and constitutes in fact the highest good, as Paul said, "To be carnally minded is death, but to be spiritually minded is peace." "Whoso readeth, let him understand." In the dedication of the Logan Temple, President Taylor recognized in an unmistakable manner the necessity which now exists for increased spiritual communion, and through Temple ordinances and Temple opportunities, he more than suggested, would come increased spiritual light; Israel will yet experience another and another "tidal wave" of inspirational energy and power, and when this comes to her it will, like its type in the first era of the Church,

be felt around the habitable globe; it will give an impulse everywhere in the Church and out of it to things sacred, secular and political, just as it did in the early history of Mormonism.

HENRY W. NAISBITT.

A FAITHFUL TESTIMONY.

I AM writing you a gospel letter. First of all, I shall take the opportunity of bearing my testimony to the truth of the glorious gospel, which God has restored to the earth in these latter days, never to be taken away nor given to another people. Since I left England there has scarcely been a day pass that has not strengthened my testimony of this gospel. When we were off the coast of Portugal, on our way out, we were caught in a terrific gale. The *Marlborough*, which is a vessel of 27,000 tons displacement, was tossed upon the heaving waters as a mere piece of cork. Then it was that the words of the Bible came into my mind: "He holds us in the hollow of His hand." Never did words strike me with more force, for I knew then that we were indeed in His hands, and that we must submit to His holy will. Then again, as we were in the Mediterranean Sea, about one day's journey from Malta, there was, I remember, a merchant vessel some four or five miles ahead of us. Suddenly we heard the loud noise of an explosion, and found that this vessel had struck a mine. By doing so there is no doubt that our ship was saved from the same fate, as we should, in a few moments, have passed over the place where she struck. Why should the ship I am on escape? Because I am certain that God has a great and glorious work on earth for me to perform as a Latter-day Saint. I pray that I may be worthy to do this work for Him, when the time arrives.

We have just returned to Constantinople, after two months active service in Russia. During that period we have been in action most of the time with the Bolshevists, and we have all been exposed to innumerable dangers; but, thank God, He has safely brought us through it all, and I feel that He will indeed preserve my life while I am far away from my loved ones. Of course, there has been no chance of attending one of our own meetings since leaving England, but I pray that the Lord will open up a way for me, somehow, that I may come across some of the saints who, perhaps, live in these parts; for I feel that I stand in sore need of spiritual sustenance, and would give all I possess to once again enjoy the Spirit of the Lord in one of those beautiful services. I am in no doubt whatever as to the truth of our faith, and I will uphold it and preach it wherever I go, with the Lord's help.

I feel that we can never do enough to show our appreciation of His great love and kindness towards us His chileren: but if we all do our best I believe our efforts will be acceptable in His sight.

I have had numerous gospel conversations with my chums and have enjoyed them immensely. I always make it my motto to "put in a word" for the Lord wherever there is the smallest opportunity. I know that He will indeed bless us if we remain faithful to the commandments He has given us, and do our best to live as near to Him as we possibly can. I am indeed thankful to know that the saints of St. Albans attend their meetings so regularly. It must be very encouraging to the branch president. I pray that the branch may be greatly blessed and that their efforts to secure a hall may prove successful in the end. You may read this letter at your next testimony meeting and let it be my testimony, the same as if I were there among you. May God bless every one of you and prosper you in all your undertakings as a branch of this Church of Christ.

WILLIAM J. JOLLIFFE, JR.

STUDY OF NATURE.

"To him who, in the love of nature, holds communion with her visible forms she speaks a various language."

THE work of nature, written within and without by the finger of God, is a great unsealed book. Its pages contain the truths of eternity written in beautiful and simple language. Moral and divine lessons can be learned from its sacred pages. The author of this book is the Father of the human race. We are His children and we have all received our birth-right from Him; we have an inalienable right to our presence here, to enjoy the rich feasts that are always spread before our eyes, in the many hued flowers that deck the field and meadow, the feathery warblers that enliven the vast forests and the changing beauties of the sky, and the broad expanse of sea and land. No subject is more worthy of study, nor repays the labor of study with richer rewards, than the study of the grand harmonies of nature and their adaptation to the wants of man and beast and bird.

The material world is governed by general laws administered in the same way in all parts of the vast domain of God. Whether we traverse plains, climb mountains or sail on the briny deep, we find that the elements of nature operate with the same uniform laws. The earth and its teeming millions of animated beings, through every grade of created intelligence, are governed by eternal laws that are inscribed in indelible characters over the whole face of nature. This book of nature has been open to man ever since the dawn of creation, and yet but few, comparatively speaking, have deeply pondered its divine teachings. Millions have been born upon our fair earth who have lived in luxury, surrounded by every earthly blessing, and passed away without breathing a prayer of thanks to the supreme Ruler of the uni-

verse, or learning the moral lesson from the golden leaves of His sacred volume. The world's great teachers have ever been students of nature in all its different aspects. Many illustrious names are on record, who have taught from nature's text-book. First and foremost of all these stands the name of the Savior. Many of the lessons which He taught were not new truths. They had been presented to man in the books of nature for his instruction ever since the world began. His simple and beautiful parables and illustrations are interpretations of the silent language of nature. The Great Teacher taught men how to read and understand this language. How lovingly and eloquently He refers to the fowls of the air, the lilies of the field, the vine and its branches, and the lost and wandering sheep!

Those who have not studied with delight the works of nature, should commence to observe, think, read and talk about many of the natural objects in creation. New wonders and beauties will then be seen in every ramble through forest, field and meadow. Those who have entered this magnificent temple of knowledge, should encourage others to follow. The youth should receive careful training in this direction. We should all so study the works of nature that we may be enabled, with prayerful and humble hearts, to rise above the study of nature, to the study of nature's God.

WILLIAM H. APPERLEY.

HERE UPON THY HOLY MOUNTAIN.

Here, upon thy holy mountain,
Lord, a living prophecy,
Under Truth's celestial fountain,
Lo, thy people wait for thee.

Soon the sky shall roll asunder,
And proclaim thy mighty name
In eternal peals of thunder
From thy chariots of flame.

Hangs thy sword o'er shrine and steeple,
And o'er Mammon's crowded halls;
Lord, reclaim thy chosen people,
Ere thy pending judgment falls.

Lift us up from every nation
Into thine eternal rest,
When the world to condemnation,
Sees thy glory manifest.

THEO. E. CURTIS.

SHORT is the life which has been allotted to us by nature; but the memory of a well spent life is eternal.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, NOVEMBER 6, 1919.

EDITORIAL.

THE LIEGE BRANCH DURING THE GREAT WAR.

It is a satisfaction and comfort to read a report like that which follows. To observe the manner in which the saints have been cared for during the great war, right in the midst of it, is most interesting. Surely the Lord has not been unmindful of them in their forlorn condition, left as they were like sheep without a shepherd, by the sudden withdrawal of missionaries from Zion, to assume the responsibility and take care of the abandoned flocks; and they have most nobly done so. Not only at Liege in Belgium, but in other places where the war compelled the missionaries to withdraw. It is a splendid testimony to all that, under whatever circumstances, the Latter-day Saints are in the special care of our heavenly Father, who does not forsake them. It is His work, and He will take care of His people. The whole history of the Church is proof of this. Its wonderful vitality, by which it has survived every conceivable onslaught and continued its steady growth, overcoming every obstacle and foe, should be evidence to the world of its unconquerable divinity.

The local priesthood of the Liege and Seraing branches are to be congratulated for their faith and devotion to the work. The showing they make of holding the congregation together and increasing their number by baptisms is most praiseworthy. The same good report comes from other parts of the mission. We must acknowledge the mercy and loving-kindness of the Lord in thus preserving His scattered and sorely tried people. Brother Horbach writes as follows:

"On the sixth day of August, 1914, the day of the bombardment of the city by the Germans, the missionaries (according to the information I could get at the American Consulate) took the train at 7 p.m. to a calmer country.

"They had suddenly abandoned all that was here in Liege, only informing some members they saw by chance.

"For a fortnight and more we lived in terror of the Boches, who bombarded the forts, burned the houses, and plundered and shot the inhabitants. Ah! how we missed the missionaries during that time, and how the members would have been happy to meet to pray and hear the comforting words of the gospel! But for ten months we could not meet together; we were not even allowed to

go in our meeting-room. Renting the hall by the month, and the last rent having been paid until August 31st, the furniture and other things lying there were considered by the landlord as belonging to the missionaries; consequently we could take nothing out of that room; and for ten months the landlord left all in place, expecting the return of the missionaries.

"Liege branch was thus left amidst a very incredulous people, with only one teacher, who was Hubert Huysecom, and two deacons, Brothers Charles Devignez and Arthur Horbach. The Seraing branch had two deacons called Maximilien Renard and Michel Pleger. One elder, Victor Pirotte, and one priest, Joseph Dien, completed the local priesthood; but they dwelt so far in the country that they could only help us from time to time.

"At last, after ten months deferred hope, the members of the local priesthood, considering that the minds of the people were calmed, and that it was bad for them not to meet, decided to do the missionary work, even though they had never done so before: being too busy with their occupations of the day earning their living. Now that nobody worked, owing to the German occupation, it was possible for them to go and visit the members, to exhort and even distribute tracts and make propaganda.

"A member lends his house where we hold the first meeting, but the following Sundays, all the members being notified, that house is found to be too small and its location is not convenient for the members of Seraing, who came to meet with the members of Liege, as they found themselves in the same condition. After a mutual agreement, we meet Sunday after Sunday at the teacher's, whose house is between Liege and Seraing. One year later we return, after many parleys, to our former meeting room, to the great satisfaction of the members in general: and take possession of the books and records of the Church to the great satisfaction of the priesthood in particular. Brother Horbach, who had been appointed secretary and treasurer, and who was the only member knowing English, undertakes the bookkeeping of the Church; while Brother Devignez had the charge of the Sunday-school lessons for the Theological department. The education of the kindergarten department was committed to Sister Belleflamme.

"It was in this way that we came to have meetings, Sunday-schools and Theological classes every week, in which we have felt always the Spirit of God. Besides, the members of both branches can testify they have always been highly favored amidst the other Belgians. The love of the gospel is at the bottom of their hearts, in spite of some weaknesses and some enmities that arose between them. That was inevitable, considering the conditions in which everybody lived. The best characters being irritated because of the want of everything. That is easily understood by us, who have suffered the same as all members. Misery and hunger change men into beasts. Happily the Lord's

Spirit always helped us, who have lived through those awful incomparable years. Study the lives of every one; we can testify that, in spite of the sufferings and misery, which reigned over the people, the Mormons always showed themselves better than the rest of the population. They have kept their faith living, while thousands of other persons have given themselves up to superstition or incredulity.

"During this terrible war we have seen the power of the Almighty manifested many times. The sick were healed by the laying on of hands, and while epidemics decimated the non-Mormon families, our members maintained health. In spite of all vicissitudes and difficulties, tithing has been paid by the greater part of the members. The Lord's Spirit assisted us in our misfortunes. When two brothers were angry with each other, the moral influence of our religion reconciled them. We also made progress; the branch statistics give us the highest number of members. We baptized fourteen people, but unhappily we had nine deaths during this period of warfare.

"Actually, the branches are in good condition, but we long for the return of the missionaries. Here in Belgium, and especially in the Liege country, the missionaries were much loved by the people. They were indeed the spoiled children of every one. I think that no one of the elders that have now returned to Zion will say that Belgium is a country where they were badly received.

"It is not possible for us to give an appreciative account of the Brussels branch, being too short a time in connection with it.

"If this little summary can be of any use, we shall be very well satisfied. For the local priesthood,

"R. HORBACH, Secretary of the Belgian Mission."

It will be most interesting and welcome to our readers if officers of other outlying branches, which have passed through peculiar periods of stress such as these have, will send briefly such narratives as the above. Let them be concise, and state only facts of significance.

J. F. W.

MINUTES OF THE NEWCASTLE CONFERENCE.

THE Newcastle semi-annual conference was held at West Hartlepool, Sunday, October 26th, 1919. President George Albert Smith, his son Albert, and Elder Lon J. Haddock were present.

Sunday school session: Invocation by Elder Richard Nicholson. President David E. Randall welcomed those present. Sacrament was administered by Elders William France and William Derbyshire, and passed by George Wappett and William Bitton.

Brother Isaac Sedgwick rendered a solo, "Into Thy hands."

The good program rendered by the children was commented

upon by President Smith. He stated that all are as children before our heavenly Father; that in the Sunday-school is laid the foundation of faith. He compared our gradual advancement in the gospel to the teaching of children the elements of arithmetic, before presenting the greater problems of mathematics. Urged the saints to obey the commandments of the Lord, and be active and not delude themselves into believing that Church membership alone entitled them to exaltation.

Benediction by Brother Albert Smith.

A priesthood meeting was held at noon, Brother F. Dinsdale opening with prayer. Elder Haddock explained the need for maintaining vitality in the gospel work, which can only be done by a steady, continued progress. Enlarged upon the eternal law of nature that matter and spirit must keep growing, or die. Men must avail themselves of God's mercy and salvation; it will not be forced upon them. Portrayed the great hunger for the gospel prevalent in the world to-day, and urged the priesthood and lady missionaries to promulgate the truth with courage, fortitude, and inspiration.

President Smith pointed out that all should take advantage of material experience and opportunities for improvement in obtaining knowledge; the latter should be radiated among our companions and associates as the light.

Benediction by Brother George Mills.

The afternoon session: Prayer by Elder George Tait. The general and local authorities were unanimously sustained.

A reading was given by Sister Evelyn Hamilton.

Elder Herbert Burrell spoke upon the gift of prophecy and its fulfilment, in the setting up of the great latter-day work.

A duet was rendered by Brother and Sister Sedgewick.

Elder Haddock pointed out needed improvements productive of order in the meetings. He spoke upon the responsibility of a preacher of the gospel, and the condemnation of those who usurp such a position. He proclaimed the superiority of man over every creature upon earth, and especially in that he is in the form of God. He deplored the present condition of Christianity, with its lack of authority, gifts, and doctrine, in spite of the efforts of reformers. The glorious restoration of the gospel heralds the Savior's second coming. Urged the saints to obtain intelligence. The glory of man, as well as of God, is intelligence.

Benediction by Elder Roger Howey.

Evening session: Invocation by Elder Albert E. C. Banks.

A quartette was rendered by members of the Sunderland branch.

President Randall, addressing the congregation, likened a man to the chiselling of a stone image. First comes the rough form, and then the final touches of shape and expression. So with a man, having yielded obedience to the first principles. He needs

to go on and develop the finer attributes of a true man, and saint and not cease laboring, nor think that belief and membership alone will give him exaltation.

Members of the Middlesborough and West Hartlepool branches sang a quartette.

President Smith gave interesting particulars of the Church increase in other European countries. Parents must prepare their children for baptism at eight years of age, by teaching them the first principles. Evil reports concerning Mormonism is the work of the adversary. Recounted the conversion of those who had striven to oppose the Church, as a proof of the sound philosophy of Mormonism.

Benediction by Elder Frederick Oates.

HERBERT BURRELL, Conference Clerk.

A TALK ON LANGUAGE.*

BY JUNIUS F. WELLS.

"YE who listen with credulity to the whispers of fancy and pursue with eagerness the phantoms of hope, who expect that age will perform the promises of youth, and that the deficiencies of the present day will be supplied by the morrow—attend to the history of Rasselas, Prince of Abyssinia."

When I was a school boy I was told that this first paragraph of Dr. Johnson's celebrated little book was one of the seven most perfect sentences in English literature. I never learned the other six, or who wrote them.

I learned this one, however, and have never forgotten it; and it has had some influence upon my love of our glorious English language. It has been to me a sort of anchor, holding hard in the ideal sea of safe and sane and simple utterance, when the high and tumultuous winds of ever changing fashion might have blown my little literary craft, a derelict, out in the vast ocean of commonplace verbiage, or a withering hulk dry upon the desolate shores of big diction, or back to destruction upon the wrecking rocks of slang.

In the short time allotted to me I shall try to make plain my meaning by a few illustrations.

I remember once to have heard a speaker, a self-taught man, who greatly gloried in the grandiloquent, and knew and employed with dictionary exactitude more five-syllabled words than any other speaker I ever heard. He was speaking upon the evidence of divinity in the world to-day, and he meant mainly to say, "God is Love." Among his redundant sentences was this:

---

*Delivered at the M. I. A. Conference in the Tabernacle, Salt Lake City.

"With what comfort we contemplate the multifarious, indisputable and indubitable evidences of the unfathomable benignity of the divine love, made known unto us by the modern revelation of His supreme will."

Now I call that a wreck upon the desolate shores of big diction, with Webster's unabridged as the particular rock upon which the poor craft struck.

There is fashion in language, and it has its changes as surely, and especially in its lighter forms, as there are changes in the style of dress. It is not fashion that we fear or should avoid, but its extremes.

No doubt we should be glad of some changes, as we are of the ever-changing fashions in dress, especially its lighter forms, if women's dress may be so alluded to. Who of us could view with patience the attenuated skirt of the present vogue, if it were to remain long with us? It is tolerable for the time, for we know it will presently pass; and we can better endure it for its little day, than to have had with us always its double-barreled ancestress, the great swelling bloomers of the period when the Young Ladies Mutual Improvement Association was called the Retrenchment Society.

Fashion in the lighter forms of language is illustrated in what I shall call the refinement of slang. I trust you will bear with me, for the sake of the illustration, if I assemble several experiences into a forgivable exaggeration as one. Meeting a young lady the other day, a near relative of mine (a good many call me uncle), I greeted her with the usual,

"Good morning, it's a beautiful day."

"Fine," she said.

"The air is so bracing."

"Fine."

"How are the folks?"

"Fine."

"Did you like the play last night?"

"Fine."

"The tragic realism, almost agony of the heroine—"

"It was fine."

"Did you enjoy the music, the new orchestra?"

"Fine."

"That was a delicious supper after the play."

"Fine."

"Notice how soft and white the linen was?"

"Fine."

"And how fragrant and sweet the flowers?"

"Fine."

"Now, look here, young woman, listen to me," and I frowned upon her. "I have greeted you with civility, inquired of the health of your family, elicited from you an expression of your

appreciation of the tragic, of the beautiful, and of the enjoyment of all your senses; sight and hearing, taste and touch and smell, and all this you have expressed in a single beautiful word, used as slang, for not once have you used it in its true sense; but you have used and abused this poor little word 'fine.'" and I frowned upon her more severely, "and you have ignored and despised the multitude of words our comprehensive language so abounds in, by which every thought and every shade of thought and meaning can be perfectly expressed. Why have you done this? Because you have fallen into the lazy—not lady—habit of slang, the idle folly of the thoughtless utterance, using a slang word or a slang phrase where words that *are* words, and sentences that *signify* should be used. Do you not know that in this habit you are dwarfing your intellect, giving no employment to your mind, prostituting your heavenly gift of language, and falling to the level of the birds and lower animals, who do their very best to express themselves in the simulation of speech with a single note or two, a bark, or grunt or bray? Should you not be above these? Do you not think you should delight in your language, employ its beautiful words with some regard for their meaning; group and assemble them, with a little thought and love and care, to tell what you think and see and feel?"

She hung her graceful head and apparently was giving heed. Presently she looked up, and two great, crystal tears rolled from her beautiful blue eyes and trembled upon her rosy cheeks. She held out her hand and sweetly said, "Thank you so much, I believe every word you have spoken—*it's just fine.*"

Well, "fine" will presently pass, and some other word take its place. A few years ago it was "cute." I remember taking a lady afflicted with its habitual use to the opera in New York. She observed as we ascended the grand stairs and sauntered through the foyer that the whole Metropolitan opera house was too cute for anything. And as the opera progressed I learned that the magnificent scenery had "real cute" effects, and the splendid bass of Van Rooy's tremendous voice was "cute,"—to say nothing of the "cute" little trills of the mighty Melba. Upon going home we had to cross the Brooklyn bridge, and I started to tell her that the steel in its construction was more in weight than all the steel that had ever been used in the arming, with swords and spears and guns and shields and armor, all the armies of the world, since the days of Alexander the Great; but I stopped in time and directed her attention to the black-haired, great-eyed little baby, held by an Italian young woman in the corner of the car, and she said, "how cute" of it, rather than of the bridge. For this I felt thankful.

Let us prize the privilege of pleasant speech, and hit hard, with hard knocks, the vulgar intruders that spoil it. Our language is threatened with fierceness from the slang of the bleachers. The

low lingo of the fans and other sports is not left where it should be, with the "down-and-outs" at the ring-side or in the base-ball field. It is heard in every bank and railway office, in every shop and factory, and hotel, and restaurant, upon the street and in the fields, though I presume that farmers are freer from it than others. It is heard in the political hustings.

The great universities and colleges are taking alarm and sending out warning. The beauty and integrity of our langnage, our mother tongue, is in danger. Let us side with these, as an Association whose name and purpose is Improvement. We should be found aligned with the forces that fight against inanity vulgarity, profanity. Swearing is the most useless and pernicious of vices. My grandfather taught me a lesson on this, which he said was the most worthless and silly sin. He said that some teamsters justified it in driving stubborn mules or stupid oxen, but that there was nothing in it. The only time he ever lost his temper and swore at his oxen, they broke his wagon, and he did not swear very hard, either. He was hauling wood, things were going wrong in the canyon, and in anger he called out, "Darn you, Buck, what are you pushing against Bright for?" Buck was so surprised at that awful swear word from his gentle driver that he looked around, gave another push and broke the wagon tongue, and, as grandpa said, taught him to control his own for ever after.

Let us taboo vulgarity and clothe our thoughts in the modest garments of refined language. Ridicule slang out of its predominance in our common speech, and at least relegate most of it to the slums whence it came.

We shall take on strength to do this by emulating the example, giving heed to the insistent instruction, of that painstaking, faithful, hard-worker, one of the most eminent and forever to be remembered and respected founders of the Young Men's Mutual Improvement Association, Dr. Milton H. Hardy. He was so much a lover of his language, throughout his life, that he would no more pollute it by the use of a slang or vulgar word than he would take the name of God in vain.

Language is indeed the distinguishing gift of God to man, which makes him most like his Creator. By it man has given names to all other created things of earth, and air and sea, and exercises dominion over them. We should value this gift above rubies, and with reverence and gratitude employ it as He who gave it does; as need be, to command, entreat, to instruct and amuse instructively, to guide and help, to comfort and to pray.

And now, in conclusion, perhaps you will follow me silently in a word of prayer, which is the sublimest form of speech:

O Lord, God of our Fathers, draw near unto us the youth of thy people, withhold not thou thy tender mercies from the children of Zion. Let thy loving kindness and thy truth preserve them

continually, in purity of thought and feeling and utterance. Leave them not in temptation, but deliver them from evil, for thine is the power, and unto Thee shall we ascribe the praise, and the honor, and the glory, now and forever Amen.

FROM THE MISSION FIELD.

Harvest Festivals.—Wednesday, October 1st, 1919, a successful Harvest Festival was held at Derby, Nottingham conference. The meeting-house was filled with saints and friends, and a large variety of fruit and vegetables were given. One table was reserved for the Sunday-school children, and was well laden. President Wilfred Bradley conducted the service, after which the produce was sold, to advantage.

October 5th, 1919, a harvest thanksgiving service was held at Halifax. The hall was beautifully decorated with vegetables, fruit and flowers of almost every sort. The Sunday-school children took part in songs and recitations. President Leonard H. Whipple, and Dr. George H. Higgins were the speakers.

Socials.—Friday, October 17th, 1916, Sister Edith E. Bartley and her six children, and Margaret Cattin, were given a farewell entertainment by the South London branch. They sailed for America October 21st. Sister Bartley was presented with a beautiful umbrella as a token of remembrance from the Relief Society sisters.

A social was held on Saturday, October 25th, 1919, in the Sparkbrook branch, Birmingham conference, in honor of Sister Lucy Hartopp, who had labored in the branch for five months as a lady missionary. A very enjoyable time was spent in games and songs, etc., by saints and friends from the three Birmingham branches. President Charles W. Hatch and Sister Caroline Hatch were present and spoke. President Frederick J. Barbour presented Sister Hartopp with a beautifully engraved serviette ring from the members of the branch. Sister Hartopp gracefully responded. Refreshments were provided by the saints.

CONTENTS:

The Great Tidal Wave 705
A Faithful Testimony 709
Study of Nature 710
Poetry: Here Upon Thy Holy Mountain 711
Editorial: The Liege Branch During the Great War ... 712
Minutes of Newcastle Conference 714
A Talk on Language 716
From the Mission Field 720

EDITED, PRINTED AND PUBLISHED BY GEORGE ALBERT SMITH, 295 EDGE LANE LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.